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764 bells in the chapel tolled and the service was held. The body was buried in the cemetery.

Roy has been full of life since I gave him
124 some medicine for his asthma. He jokes and
123 laughs. He had a meeting of the Red Cross yesterday, and the Radja and Dr. Sutomo and other notables were there. He knocked them out with the new words he has learned from me (sistim, desas-desus, kekuatan adjaib, etc.). They asked how this came about, and he said that the American professor was responsible. He told the priest that I was better than Vatter,[1] as we talk over each point at length, and I tell him details too, and then we discuss everything. Also, he says, everything is told to me and nothing is hidden, as he puts it. He tells the people, even in front of me, that I am like a suwanggi, because I learn so fast and come with material that an outsider should not know, and because I anticipate things that are not yet told. At one point, he said that I could join up and become a member of the Kottang sib.

The ratio between men and women here is about
162 fifty-fifty. They think this is all right.
793 Perhaps only two per cent of the women never
589 marry, and it is exceedingly rare to find an old bachelor. There are no nuns or priests in Wailolong yet. Leloba has one nun now. There is a case in Lewohala at the present time of a father making a terrific fuss because his daughter wants to become a nun and his son wants to go to a seminary. (Is he a pagan?)

●586 Formerly there was no divorce according to
178 adat. There are two pagan cases in Wailolong and this is considered new.

684 I asked about adultery, and Roy said that in the old days if there was a case of adultery, the woman remained the man's wife, but a fine had to be paid. Or, if the couple were found

[1] [See bibliography, cat. 113--Analyst]

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614 that the exogamy taboo is off, as he still is
597 half Gusa. Also, he still must attend all suku ceremonies of Gusa, as well as those of his adopted suku Odja. Thus, indeed, he is a double-sibbed man. Note that he could become kapitan only via adoption, because only an Odja or a Rewarangga suku man can be, and this does not apply to a man of Gusa. This is a good case.

583 In former times there was a strong force
178 behind the ruling which made a child marry anyone chosen by a father. This ruling has weakened, but still survives. The force, however, is no longer absolute. If a boy or girl remains adamant, the marriage is not forced. This is why they do not pay the bride price early any more, as they are not sure that the children will obey them when they are grown, and they stand to lose the payment for a non-fulfillment of contract. The bride price is paid, and that is all.

611 The system here is patrilineal, and there has been no shift away from this in any direction.

162 The sex ratio here is about equal, and this is approximately the same as it was before. They think this is all right.

586 There is no divorce here, and there never
583 was. They at once said, "why in the world do that, when the bride price of a woman is so high?" (A good substantiation of the priest's point that the bride price is a good thing in order to keep and strengthen the marriage bond!)

684 I asked what happens in a case of adultery. They said that formerly as well as today a man was satisfied with a fine, and gets this anyway. If the spouse catches the couple in the act, he can kill both of them. This is the same as before. The wrong party, always the man in the case, must pay the injured mate a

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582 291 178 people married earlier, because they got their clothes earlier. Cornelius[1] says that until about twenty-five years ago you could see quite old and young people going about naked. He remembers this. They do not like too young marriages (!). Also, they do not like them if the partners are too old.

[561] There are no age grades.

614 The Veol clan is very large, but there are clans which are even larger. Not a single clan has ever become extinct. However, some panga have. There is one such panga in Veol.

562 178 584 Formerly, the position of women was really low, like that of slaves. Now they are a little higher. Today there is a beginning in the direction of freer choice in marriage. Formerly all marriages were arranged by the elders.

611 The system here is all patrilineal, and there have been no changes.

162 In 1930, Cornelius[1] says, there were five thousand extra women in all Manggarai. I will check the records for the ratio.

587 768 The levirate obtains if there is a widow. If there is no brother, her family must take her back, and pay one horse. The children stay with the dead father's family. If the levirate goes through, the man pays one horse.

[583] If a widow remarries to a man other than the brother of her deceased husband, the price must be paid to the family of the dead husband, and the "bonds" are "broken." The sororate is not required. The bride price is required in the case of a sororate. It is quite usual, because the sister of the deceased is accustomed to the widower and his children. The children of course stay with the father's family always.

● 586 There is not much divorce, but it did occur and still does.

[587] The main cause of divorce is discord, not barrenness, as in this case a man simply gets another wife.

[1] [i.e., the assistant --Analyst]

586 another wife.

586 684 562 In the case of adultery on the part of a woman, a fine must be paid to the grieved husband. The wife pays only a little, her paramour a lot. In the case of a man committing adultery, there is no fine or punishment of any sort. The wife may be angry, but that is all.

A man may divorce an errant wife, but there is no bride price return. This just about never occurs. A man is satisfied with the fine.

Adat here does not allow for killing an adulterous couple caught in the act. This may be done later, but it is still not allowed, and not condoned. The payment of a fine is the thing here.

If a divorce is requested by a man, there is no repayment of the bride price, and he must pay one horse. If a wife asks for a divorce, the price must be repaid. The children always stay with the father's family.

842 The people here like many children; the more the better. There is no set limitation. When I talk about birth control, often, all over they say about condoms that they are "like the Japanese use." He was surprised about other methods of birth control. Until now there has been no thought of limitation.

[163] Cornelius[1] says that about ten children are born per woman, but only about half or a little more live to adulthood. Sons are more important. If a couple has only one child, they prefer a son. A few more sons than daughters are wanted. Va'u and bride price considerations are important.

868 When the children are very young the mother takes care of their education. Then the children follow the parent of the same sex and learn their roles and work.

584 178 There is just about no courtship. Formerly marriages were all prearranged. Now, most frequently the young people tell their parents

[1] [i.e., the assistant--Analyst]